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MARGA-, MAR-QA-, AND MULYA-

Three problems isolated in Armenian, in Elamite, and in Iberian Georgian receive their solution from a single source. These are Armenian *marga-c'* 'month name in old Armenian calendar'; the ancient Elamite name of the 8th Persian month *mar-qa-ša-na-iš*; and the epic city name *Mulyazanzari* in the poem by Šota Rustaveli, *Vepxvis t'qaosani*, a city situated on a fertile plain (*mindori*).

I. Armenian *marga-c'* is a month name of the Old Calendar. It occurs in the list *mehekan margac' hrotic'*. If *margac'* follows *mehekan* (the Persian *miθrakān*, month 7), it will also be 8th, and 4 other names are lacking: *hrotic'* is Persian *fravartīn* here as the last month followed by the five intercalary days *aweleac' 'more'*. If *margac'* goes with *hrotic'* it will be month 11. The ending *-ac', -ic'* is genitive plural. The Avestan *maiḍyāiria-* 'mid-year' is in Armenian *mareri* (*maḍyarya-*). From these contacts it is fairly sure *margac'* is a Persian word.

Iranian has two bases *marg-* (1) *marg-* 'fauna, animal and (2) meadow'. *DKS* (*Dictionary of Khotan Saka*) has a base *marg-* 'bird' (except *Waxī merg* 'wild goat') under the word *mura-* 'bird', North Iranian Oss. *mary* 'bird', South Iranian Turfan Parth. *mwrġ* **mury*, Pers. *mwrw* **murv*, Oss. Dig. *borä-mälyä*, from *bulamäry*; Armeno-Parth. (*štr-*)*mul* 'camel bird' for 'ostrich'; Sogdian *mry*, Avestan *mərəya-*. Old Indian has *mṛgá-* ('animal', except once in the *Rigveda* I 182. 7 *parṇá mṛgásya patāror* 'wings (feathers) of the flying bird', *mṛgó hastī* 'elephant (animal handed with trunk)', *mṛgá-* 'deer'. Armenian *margac'* was translated in the *Mxit'ar Dictionary* by 'birds' before the Elamite of the Behistun inscription was known.

For the second *marg-* 'meadow' Avestan has *marəyā*, glossed by Zor-Pahl. *mwlw* **murv* 'water-meadow', Sogdian *mryh* 'forest, meadow', Man. Sogdian *mry*, plur. *mrytth*, New Sogdian (*Yayn-ābī*) *mary* 'herbage for cattle, hay', Pašto *marya* 'herbage, turf (product of meadow-land)', New Persian *mary* 'meadow' (Arabicized *marj*), Armenian *marg* (-*g* for -*γ*). Ossetic has no noun *mary*, but it has a folklore name Dig. *Margudz*, Iron *Margüz* (-*ū*- -*uī*-) of the man with rich pastures (the noun suffix and adjective *-uz*; the *-rg-* is archaic epic for *-ry-*).

The base *marg-* can be assigned the meaning 'fertile meadow and its products.'

II. In the Elamite *mar-qa-ša-na-iš* is the Elamite spelling of the lost Persian word in the Behistun passage. It corresponds to Babylonian *arah-samna* 'month 8' (Semitic *yrh* 'month', *tmn*, *smn* '8'). Two signs in this Elamite spelling need a note. The sign $\frac{\text{𐎶}}{\text{𐎶}}$ has the two clues *ša* (Semitic *tsāde* used for Persian *č*) and *za* for Iranian *z* (the same use in Babylonian). The Elamite open syllable *ma* represents the Persian *ma-* in *Maka*, *magu*, *Maru* (name), as in Babylonian *ma*. The Elamite closed syllable *mar-* corresponds to *mar-* in Persian *Margu*, and in the Persian name *mar-du-ni-ia*, Persian *Marduniia*, in Greek script *Mardónios*. One has not to doubt the *mar-* of Elamite *mar-qa-ša-na-iš*. For *m-*, for Persian *v-*, one can point to Elamite *mi-ir-qa-na*, Persian *varkāna*. See the Excursus below.

By reading *mar-qa-za-na-iš* with *za*, not *ša*, the rendering is 'month of a brood of birds'. Others took *zan-* 'to be born' as meaning 'men'. R. Kent produced 'Wolf-men' but without any evidence for his proposal.

The proposal made here requires interpreting *marga-čana-* so that the adjectival suffix is an adjective of connexion. The suffix is familiar. In Armeno-Parthian *-čan* can be seen in *erax* 'mouth (of man or animal)', with *erax-čan* 'connected with the mouth, muzzle for an animal' and Armenian *vaxčan* 'end'. Sogdian has the suffix with *-ā-* in *-čānaka*, as in the ethnic *twyr kč n k-* (in the later form with *-y* (*-ě*) from *-aka*, in the name **tuyarakačānaka-* 'of Tuyarak'. Note here for this reading that the *-a-* is attested not only by the Greek *Thogároi*, *Tókharoi* but also by the Armenian *toxarastan*, and the Buddhist Sanskrit **ttah-vārastāna-* (in my *Khotanese Texts* VII, 133, 1985; there is the whole problem of *gara*), and later Arabic by its long *-ā-*. This **marga-čānaka-* signifies 'connected with rich in meadows and their products', as the name of a month. The 8th month will mean harvest time, in Persia.

III. The Georgian name *Mulyazanzari* has been preserved as that of a fabulous city in the poem *Vepxvis t'qaosani* by Šota Rustaveli (Šota of Rustava in West Georgia), the poet of Queen Tamar (1212). The city is poetically described as sited in a pasture-rich plain (*min-dori*). The first syllables *Mulya-* have long been interpreted as the Persian *mary*, and the whole name glossed by Persian *mary-zār* 'meadowland', ignoring the syllable *-zan-*. The Persian original will be *marya-čančāra-*. The changes of Persian *-č-* between the vowels show how the syllable *-zan-* has replaced *-čan-*. Intervocalic *-č-* varies in dialects. From *-č-* it was retained in New Sogdian (*yaŋn-ābī*), *Waxī* and *Balō-čipač* 'to cook'; changed in Khotan-Saka *padz-* (written *pajs-*), in Kurdish *piž-*, and in New Persian *paz-*. The *-zan-* is thus the latest stage of *-čan-*. The syllable *zār-*, New Persian *-zār*, has developed similarly from *-čār* as in Zor-Pahlavi *čār* 'place' from *čar-* 'to move about', a common second component. The name then means 'the place (city) of the meadowland and its crops'.

EXCURSUS

Two rejections of mar- in place of var- are here noticed. R. Kent (*Old Persian*, 1953, p. 206) proposed varka- for Elamite mar-qa- and identified it with vṛka- 'wolf'. For this J. Pokorny, *Indogerman Etymological Dictionary*, gave ulk^wo-s. Then for Elamite mi-ir-qa-na he gave v-, Persian varkāna- as 'wolf-land'. No evidence for wolf outside the etymology was offered. Other Indo-European bases verk- and velk- (giving Indo-Iranian vark-) exist. Since varkāna-, later Gurgān, is a land rich in streams, one would point to Indo-European velk- 'moisture, flowing water, and river' (incidentally, the river name Volga derives here).

The second note here required also concerns the rejection of mar for var- by proposing (h)wār- and taking the qa- as from the Iranian suffix -aka- and -ka-, with the Tumšūq Saka month name ahwerjane, introduced with a mixture of the word ātar- 'fire'. Since in DKS p. 506 I have given the evidence that the base hvar- in Khotan-Saka hvāraka- is cognate with Ossetic Dig. xuarun Iron a-xoryn 'to colour dark (red)', one should take the month ahwerjane as from *ahvarya-čanaka- (-e is -aka.aya-, aya- -ai, -e) from this hvar-. It is distinct from ātar- 'fire' which has given Khotan-Saka āhāra- 'ashes'. (See this and related words in *DKS* 10.) Comparison with Elamite is remote, and unacceptable. (This rejection is in I. Gershevitch, *Philologia Iranica*, 1985, p. 159.)

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